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Integrity and Fidelity to the Cause of Christ.

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THE BAPTIST RECORD.

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EDITORIAL.

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS.

BRO. CROXTON has resigned at Oxford, Miss., and after a partial rest, will be ready for work in a new field.

BRO. H. F. SPROLES, of Jackson, is at Waynesville, N. C., enjoying a six weeks' vacation, and the Waynesville saints are enjoying some of the best gospel preaching they ever heard.

THE DEATH OF H. C. STRICK, recently at Oxford, Miss., where he had been for some time, was a great loss to the church.

Don't designate the Association's Missionary.

Efficient preachers. May the Lord comfort the bereaved family.

THE number of vacant prominent pastorates in our State are at least five—Oxford, Grenada First church, Winona, Durant and Lexington. They are all

we presume, good, strong churches, and no doubt will soon supply themselves with suitable pastors. May the Lord direct them in His own good and blessed way to the right men, and then give them His best blessing.

If you want to know a great deal about Mississippi College, write to Clinton for a catalogue of the institution. It is out, and is a fine exposition of that excellent school in all of its phases and ramifications. If then you wish any special information, write to President W. T. Lowrey, who will take good care to answer all of your inquiries, and furnish any and all desired information additional.

THE First Baptist church of New Orleans has called Dr. A. B. Miller, of Dallas, Texas, to succeed Dr. J. F. Purser as pastor. Bro. Miller has been a successful pastor in former fields, and also done a good work as evangelist. We have known him long, and always as an earnest and faithful servant of the Master. Our opinion is, that he will do well in his present field, and we earnestly pray that the Lord will give him a very fruitful pastorate.

THE WAR THAT WAS.

We have no doubt the news that comes to us at this writing (Aug. 12) that the war that has been raging for several months between our country and Spain, is now at an end, is the most gratifying of any in the same length of time. We all had been eager for the war news every day, and were patriotically in full sympathy with our government in its vigorous prosecution, and were greatly pleased with the reports of the brilliant success of our arms both on the land and on the sea; but there was in it all the sad record of blood and carnage and death, which touched our hearts with pain and regret, and greatly marred any pleasure that might have been produced by hard won victories. Peace is the normal condition, and the avocations of peace are the legitimate employment of our people, and though for a little while aroused to the abnormal conditions of war, we gladly welcome the notes of peace, and at once fall in with its happier and more congenial conditions.

This war has probably had something to do in bringing the sections of our great country a little closer together. Leastwise it has done so as far as the ever vicious principle of politics, which has seemed to have the lead in the war's conduct, would allow it to be done. At any rate, it has shown that all patriotism and loyalty is not penned up on the other side of Mason's and Dixon's line. There is as much loyalty and patriotism on this side as on that.

Then, it has appeared that the prowess of American arms as shown both on land and sea, is of a character to inspire the profoundest respect and admiration of all the nations of the earth. Hereafter when questions of international and diplomatic complications come up for adjudication and settlement, the small standing army and scattering navy of this government will be seen—not as an entirety of insignificance, but as the initial of an army of citizen soldiery of startling proportions; and a navy that can, as if by magic, cover the seas, and by force of men and metal, obliterate the boasted armadas of other nations.

But perhaps best of all, the war has brought out the true American spirit of humanity and religion. The initial and animus of it, was to give civil and religious liberty to the down-trodden people of Cuba, and free ourselves from the shackles of Spain in her intolerance in Cuba by the constant and expensive policing of our coasts to prevent aid from being sent to the struggling Cubans. This is also seen in the humane treatment of the sick and wounded prisoners that have fallen into the hands of our armies and navies, and also the generous terms of the suspension of hostilities and peace offered by our government and approved by our people.

And then, last of all, the interest that our whole people have taken in the moral and spiritual welfare of our soldiers. They have not from the beginning ceased to strive for their well-being in these regards, and right well have they succeeded in staying the curse of intemperance by their timely efforts to keep the traffic out of the camps, and to provide them with all the religious literature, special services and hospital conveniences not supplied by the government. All of these things, and more, have become prominent as developments of the war just now closing, which when put along with the boon of human freedom secured to the peoples in whose interest it was undertaken, seem to justify the international rupture and conflict, and set upon it the high character of justice and right, out of which shall yet come much that will bless the nations of the earth. "The Lord God omnipotent reigneth."

BRETHREN:—The next session of Mississippi College will open on the 15th of September, next, now scarcely a month hence. There will come at that time 10, 15, 20 or more ministerial students asking for assistance to pursue their studies for future usefulness in the Master's service. Shall it be left to Bro. Whitfield and the Board of Ministerial Education will be able to render them the needed assistance or not? That is the question of most importance. It is for you to say. If any one is predestined in this work, let him make a collection of contributions for the purpose, and be enough at least to begin with. Brethren, see Bro. Whitfield's appeal in this RECORD and make haste and send him help.

A pretty story is told at Hawarden regarding Mr. Gladstone. A woman at Hawarden Castle had a refractory son, who had long given her great trouble. In her desperation she begged to be permitted to see Mr. Gladstone. She poured her tale of sorrow into the ears of the venerable statesman, who, after sympathizing with her, sent a special messenger in pursuit of the youth, and he was brought to Hawarden Castle and placed in the library. There Mr. Gladstone had a long, quiet talk with him, pointing out the path of rectitude and melting him to tears. The youth rose to go, whereupon Mr. Gladstone, placing his hand on his shoulder, said: "We must have a word of prayer." The venerable gentleman and the rebellious youth joined together in prayer, with the result that the mother's heart was rejoiced in the complete reclamation of her son.

THE outlook for the next session of the State University is most promising. The fifty high schools affiliated with the University will each furnish from one to five new students. It is a well known fact that students now enter the University with much better preparation than ever before.

THE continuous and characteristic temper and conduct of the believer, the principle of his moral and spiritual life, voluntarily asserted. The act is not emphasized, but the prevailing habit. "He who is a continuous hearer of my Word and whose posture of soul toward him who sent me, is one of loyal adhesion and has everlasting life." Let the hearing and the believing be realized and he has his present possession eternal life.

JOHN 5:24 AN INTERPRETATION AND A DOCTRINE.

We are asked to interpret John 5:24, because of its seeming contradiction of the views commonly held by our Baptist authorities on the possibility of the believer's apostatizing.

One statement ought to be made before proceeding with the matter in hand, namely: statements in Scripture, which seem to be exhaustive of the subject upon which they treat, must not be taken as unlimited, since they are subject to such modifications as are imposed by other passages treating of the same subject. For instance, in Christ's Sermon on the Mount, no reference is made to faith in Christ as necessary to salvation. But it is the wise man who hears and does whose house shall stand when the crisis comes. Again, in the parable of the judgment, it is they who have given a cup of cold water and have visited those in prison, etc., who pass to the right hand of God. In the parable of the dishonest steward, it is the man who has made a wise use of his money, the unrighteous manager who is received into eternal habitations. In the early apostolic preaching, the death of Christ was spoken of as an outrageous murder, and it was not a vicarious sacrifice which was emphasized. The atonement was not preached. Yet all these passages seem to be exhaustive of the matter in hand.

Now in John 5:24 we have, "He that heareth my Word and believeth on him that sent me, hath eternal life." The expressions "heareth" and "believeth" are present participles and are not finite verb forms. Besides, these participles have the article "the" in the Greek. But the force of the participle with

the continuous and characteristic temper and conduct of the believer, the principle of his moral and spiritual life, voluntarily asserted. The act is not emphasized, but the prevailing habit. "He who is a continuous hearer of my Word and whose posture of soul toward him who sent me, is one of loyal adhesion and has everlasting life." Let the hearing and the believing be realized and he has his present possession eternal life.

Again, He does not come into judgment. The verb "come" is in the present tense and not future as the Old Version has it. The expression "He that hears my Word," etc. means, "He that gives ear and obeys continuously my Word and whose characteristic posture of soul toward God is one of simple trust, possesses life." The eternal life is ethical in character. The word "Eternal" is descriptive of the life which the hearing and believing realizes. The expression is not that he has life eternal, but has a life whose characteristic is eternal. The question of its security to the believer is not necessarily involved in the expression. There are other passages, as we fully believe, which do teach that the hearer and be-

liever will continue hearing and believing till he passes beyond the shadow of a possibility of a fall or any danger of falling.

Now, in conclusion, we are of a mind to say, since the eternal life is dependent upon a loyal obedience to Christ's words, and of simple faith in God, and since the warnings are a part of his words, that the passage rather favors the views of Drs. Fuller, Boyce, Clark, Hovey, Strong, Kendrick and others whose views we have given our readers in these columns, namely: that there is a possibility, a danger, and the warnings are intended

to nerve the believer to continuous perseverance in the divine life. That is God's method of dealing with His rational intelligences. Whether they have the power of a contrary choice, can continue hearing His word and believing in God or not, is hardly a subject of discussion. Christ commands his disciples, the eleven, to abide in him, John 15. Of course a command to do one thing always implies the ability to do another thing or to leave undone the thing commanded. Christ tells his disciples the result of their abiding in him. (Vs. 4, 5, 7). He also tells them the inevitable result of a failure to abide in him. (V. 6). He further tells them how they are to abide in him, or in his love, which is the same (Verse 10). "If ye keep my commandments, ye shall abide in my love." These commandments his disciples could keep or not. Any other view would make his commandments a pure gratuity. In the New Testament he commands to abide, remain in him, or in his love, is evident. They could not abide or remain where they were not and had not been. They had the ability to remain or abide in him or not. If there had been no possibility of their

abiding in him, nor have told them what would be the consequences in case they did not so abide.

It seems to us that in the matter of the appropriation of \$288,000 to settle the war claim, the M. E. Church South had against the government, the Congress itself was plainly culpable of wrong. If the plea that the money was to be used for orphanages or charitable purposes, induced Congress to grant it, and not the plea of justice, then Congress has violated the constitution and a great principle by voting away the people's money for church purposes. If the plea of right and justice was not sufficient to secure the payment, then a greater wrong has been done than allowing a large attorney's fee, even 40 per cent, to secure it, however wrong that may have been.

Announcement.

The Sunflower Association will meet with Belen Church at Belen, Friday, the 9th day of September, i. e. Friday before the second Lord's day in September, 1898.
A. P. Ross, Association Clerk.

bless him and his school.

and his people have built in the sugar, cones, etc.

catalogue or other information.

Batesville, Miss., Aug. 1, 1898.

worship, costing about \$15,000.

Our Association will begin (Louisville, Ky.

7-18 St.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

This image is a dark, grainy, black and white scan of a textured surface, likely a book cover or endpaper. A prominent dark horizontal band runs across the middle of the frame. The upper portion is lighter and shows a mottled texture with some faint, illegible markings. The lower portion is mostly black, suggesting a deep shadow or the edge of the scanned material.

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